

RELIGIOUS.

HOME MISSIONS.

For the Boston Recorder.

LETTERS FROM THE AGENT.

BRANTREE, JAN. 1834.

Dr. COWAN, Chairman.

Dear Brother,—"Though the Committee

enjoined it on the Agent of the Massa-

chusetts Society to furnish them with

reports of his labors, not to communicate

publicly in any other specific mode than by

addressing—yet they doubtless expect him to

address them to arrest the attention of the

community, and bind it to the great

Home Missions. Under this impression,

sentured to address "Letters" to you here-

believing that important facts might thus be

presented to the public mind, and impor-

tant principles developed or strengthened, that oth-

ers would be overlooked.

I am glad, that so many months have pas-

sed, since the last communication made to

you. But the multifarious duties of a

clergyman like this need to be considered

and, to satisfy any mind that leisure for

correspondence would not be had in great

abundance—especially when health fails, and

language under the pressure of excitement

is so feeble. And then, what man with a dependent

family is not bound to provide for them in health

and sickness, in life and in death! But my

thoughts are not so much occupied with the

existence of my family as you may be. I

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parishes to withhold from their minister more than

is met—as bad policy as for the farmer to deny

food to his horse and his ox, to enable them

to perform the labor he requires of them. They

may die on his hands—and their carcasses will

pollute the air he breathes. Dishonest a minister—

and he becomes useless. And what can dishonour

him more, than the sight of a family he loves, doomed

to poverty, by the hard-heartedness of his peo-

ple! He must either make his escape, while he has

strength enough remaining to do it—or he must con-

sent to lie down and die in his nest. But when the

lot of a minister is cast among a poverty-stricken

people—what shall he do? I will tell you what one

man has done—and it shall be told for a memorial.

His nominal salary was \$400—\$100 of this he received

from Home Mission funds. But his people had

been aided many years to that amount from those

funds before his settlement with them—and had

come to regard it as an established matter of fact,

that they could not raise more than \$230, or \$240.

He proposed to them, that they should raise \$300

among themselves, and for that sum, pledged him-

self to remain with them, and receive no aid from

the Home Missionary Treasury. At length they

concluded to make the effort—it was successful.

This minister lives on \$300, for he has no other

resources than his salary, and his economy—and af-

firms that he lives well upon it—though even that,

he regularly tithes for religious charity. This is

not an old man who has worn down his strength in

the service of other congregations, nor a weak man

who could not find a better parish—nor a vain man

who will be gratified by a notice like this (should it

perchance ever meet his eye)—but a man whose

mind is as large as his heart—and his heart too large

to be covered by all the gold and silver of the South

American mines. May the jewels that shall adorn

his crown and yours, my brother, in the last great

day, be many, and resplendent as the sun.

Yours, &c.

For the Boston Recorder.

MEANNESS OF SPIRIT.

An extract from the quarterly report of a mission-

ary in one of the feeble churches of New England,

under this heading, was given in the Recorder of

January 11th. A gentleman who considers himself

injured by that statement, has called on us with a

request that we should publish a notice of it. Whether

the statement is true or not, we are not at all con-

cerned to say. We are only concerned to say, that

we have not the space to do so. We are only con-

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Bibles, tracts, fill the world with Sunday Schools,

ye will find the external resources of the church

to be in vain. There are indeed the alms of the

wood—the offering—the tithes—and the water;

—but there must be also the humble, faithful,

persevering prayer of the church to God, before

the fire shall descend and consume the sacrifice, the

stones and the water, and cause the heathen, yet

all the kindreds of the earth, to exclaim in sincerity

of heart, The Lord, he is God, the Lord, he is the

God. Where are such prayers? Doubtless there

are such. But the ministry, has the whole church,

come up to this, or near to this point?

The commencement of this year is marked by

several fast days. One for the conversion of the

world—one for colleges—and now one is proposed

for Sabbath Schools.

Ought not the churches to awake thoroughly

to the importance, the necessity of these seasons? Can

the spirit of Christ be maintained amidst the perplex-

ities of business and the allurements of life, without?

Do not revivals and conversions always commence

and keep pace remarkably, with the humble prayers

of Christians, and decline only when they begin to

grow remiss and self-satisfied? Is it not the

interest in their salvation? Are not all our hopes

depending on the salvation of the rising race?—O

what strong and constant prayer should ascend for

our Sabbath School children!—A fast is proposed

in last week's Recorder. Will not Teachers,—Past-

ors, and Christians generally, seek, *Have I prayed*

for our Sabbath Schools, with the spirit alluded to in

this paper? If not, have I not need of a fast for

Sunday Schools to humble myself for my neglect,

to confess my sins, obtain forgiveness, and com-

mence a new course? I put it to every Christian's

conscience. Have you done your duty to Sunday

Schools?

I hope the proposed fast will be extensively

regarded in this city, and that the teachers of the

schools will request their respective pastors to en-

gage in it, and render it interesting and beneficial;

and that, I do not doubt, the prayer of the whole

city and land, for the redemption of the world, will

be united in this cause. For the redemption of the

world, we need the prayers of the whole church,

and the prayers of the whole church, and the

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